l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

exquiſite pain that the bear can make no further reſiſtance, and allows the hunter to lead him wherever he pleaſes, or ſtab him with his knife, without any danger.

The *Kamtſchadales*, however, look upon it as an affair of ſuch conſequence to kill a bear, that whoever has this honour, is obliged to feaſt all his neighbours; at which entertainment the bear's fleſh is the principal diſh; and, as a trophy, the bones of the head and thighs are hung round about their huts.

Of the bears' ſkins they make their beds and coverings, caps, gloves, and collars for their dogs. The fleſh and fat are their moſt delicate food; and the fat, when melted, is thin, and might be very well uſed with ſallad. With the guts they cover their faces in ſummer to keep off the ſun: ſometimes they uſe their ſkins as ſhoe-ſoles, to prevent them from ſliding upon the ice; and with their ſhoulder-blade bones, made ſharp, they cut graſs.

From the month of *June* to the end of harveſt the bears are very fat; but in the ſpring they are lean and dry. In the ſtomachs of thoſe killed in the ſpring nothing is found but a frothy ſlime: whence the inhabitants maintain the general opinion, that the bear has no food throughout the whole winter, but ſupports himſelf by ſucking his paws.

Although, as has been related above, wolves abound in *Kamtſchatka*, and their furrs are in great eſteem for cloaths, yet few are caught there. They differ in nothing from the wolves that are found in other places. By their cunning and fierceneſs they do more hurt to the inhabitants than their furrs bring profit; for they kill not only the wild deer, but even herds of the tame, notwithſtanding the latter have always a watch. Their favourite morſels ſeem to be the tongues of the deer, or even of the whales that are thrown upon the ſhore: they ſometimes ſteal the hares and foxes out of the traps and ſnares. White

wolves

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

136 so be found near *Ochotſka*, where it is eſteemed a valuable preſent.

226 262 576 374 The nets with which this fiſh[1] is caught are made of yarn about the thickneſs of ſugar ropes; and the fiſhing begins about the middle of *May*, and laſts ſix weeks. The *Kamtſchadales* eſteem this fiſh ſo much, that the firſt they catch they bake and eat with great rejoicings. This cuſtom is very diſagreeable to the *Ruſſian* inhabitants who hire the natives to fiſh for them; for however impatient the maſter may be to taſte the new fiſh, the fiſhermen will have the firſt, looking upon it as a great ſin if they do not eat it themſelves, and with all due ceremonies.

136 The ſecond kind is only called red fiſh, in *Ochotſka*, narka. It is about 21 inches long, and flattiſh; its fleſh is extremely red; its head very ſmall; the ſnout ſhort and ſharp; the tongue bluiſh, with whitiſh ſides; its back bluiſh, with black ſpots; its belly white; and its tail forked. Its breadth is about a fifth part of its length; and it has ſcales large and round, eaſily ſeparating from the ſkin: it weighs about fifteen pounds. It is found in every river that runs either into the *Penſchinſka* or Eaſtern Sea, coming up in great ſhoals; and it is caught about 136 the middle of *June*. The *eukol* that is made of it, though very 226 pleaſant, preſently turns bitter; ſo that for the moſt part they either ſalt this fiſh, or boil it for its fat. There are two things worth notice concerning it: the firſt of which is, that part go before to the heads of the rivers, as if they were ſent out to examine them, where ſome of them are caught before the ſhoals appear at the mouths. The ſecond is, that this fiſh is more plenty in ſuch rivers as run out of lakes than others: nor does it live long in the former, but haſtens directly into the latter; in the depths of which it lies 'till the beginning of *Auguſt*, at which time it comes nearer the ſhore, and tries to get into theſe rivers that communicate with the lakes. Here the inhabitants catch them by nets, dams, or other methods.

1. [chivatsi]

The

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

people, it has been perverted by fooliſh and ridiculous ceremonies; and this appears the more probable, becauſe that, after their ſummer or harveſt labour is over, they look upon it as a ſin to do any work, or make any viſits, before this holiday, which if any one neglects he is obliged to expiate it at that time, if not before. From hence we may ſee that the anceſtors of this people were accuſtomed to offer up the firſt fruits of their ſummer labours to God, and to make merry with one another. The northern and ſouthern *Kamtſchadales* have different ceremonies in the celebration of their holidays, which are extremely ſilly, and conſiſt of many ridiculous anticks. I ſhall give a ſlight ſketch of one of theſe aſſemblies in the ſouthern *Kamtſchatka*.

After many ſtrange ceremonies they introduce a little bird and a fiſh, which they roaſt upon the coals, and divide amongſt them, when every one throws his ſhare into the fire as a ſacrifice, or an offering, to thoſe ſpirits which come to their feaſts; then they boil dried fiſh, the broth of which they pour out before their image, and eat the fiſh themſelves; and then take the birch-tree out of the hut, and carrying it to their magazines, lay it up there to be kept for the whole year. Thus ends the feſtival.

CHAP. XIV.

Of their FEASTS *and* DIVERSIONS.

THEY make feaſts when one village entertains another, either upon the account of a wedding, or having had a plentiful fiſhing or hunting. The landlords entertain their gueſts with great bowls of opanga, 'till they are all ſet a vomiting;

I: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

538 for their diverſion in all their entertainments. They ſometimes
522 ſmoke tobacco, and tell ſtories; all which merriments are generally in the night time. They have alſo profeſſed buffoons or jeſters; but their wit is intolerably indecent and obſcene.

CHAP. XV.

574 576 ### *Of their* FRIENDSHIP, *and* HOSPITALITY

261 WHEN any one of this country ſeeks the friendſhip of another he invites him to his hut, and for his entertainment dreſſes as much of his beſt victuals as might ſerve ten people. As ſoon as the ſtranger comes into the hut, which is made very hot for his reception, both he and the landlord ſtrip themſelves naked: then the latter ſets before his gueſt great plenty of victuals; and while he is eating it the hoſt throws water upon red-hot ſtones, 'till he makes the hut inſupportably hot. The ſtranger endeavours all he can to bear this exceſſive heat, and to eat up all the victuals that were dreſſed; and the landlord endeavours to oblige his friend to complain of the heat, and to beg to be excuſed from eating all up. It is reckoned a diſhonour to the landlord, and a mark of niggardlineſs, if he ſhould be able to accompliſh this. He himſelf eats nothing during the whole time, and is allowed to go out of the hut; but the ſtranger is not ſuffered to ſtir 'till he acknowledges himſelf overcome. At theſe feaſts they over-eat themſelves ſo much, that for three days they cannot bear the
574 ſight of victuals, and are ſcarce able to move, from repletion.
576 When the ſtranger is gorged, and can no longer endure the
431 heat, he purchaſes his diſmiſſion with preſents of dogs, cloaths,

or

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or whatever is agreeable to his landlord; in return for which he receives old rags, and uſeleſs lame curs. This, however, is reckoned no injury, but a proof of friendſhip; and he expects, in turn, to uſe his friend in the ſame manner. And if that man, who has thus plundered his friend, returns not his viſit in proper time, he does not thereby ſave his preſents, for the gueſt pays him a ſecond viſit, at which time he is obliged to make him what preſents he is able; but if, either out of poverty or avarice, he makes him none, it is looked upon as the greateſt affront, and he muſt expect this man always to be his enemy: beſides, it is ſo diſhonourable that no body elſe will ever live in friendſhip with him afterwards.

In their banquets they treat their friends in the ſame manner, only they do not torment them with heat, nor expect any preſents. When they entertain with the fat of ſeals or whales, they cut it out into ſlices; and the landlord kneeling before his company, with one of theſe ſlices in one hand and a knife in the other, thruſts the fat into their mouths, crying in a ſurly tone, *Ta na*, and with his knife he cuts off all that hangs out of their mouths, after they are crammed as full as they can hold. Whoever wants any thing from another may generally obtain it upon theſe occaſions; for it is reckoned diſhonourable for the gueſt to refuſe his generous landlord any thing. An inſtance of this happened, between a *Kamtſchadale* and a newly chriſtened Coſſack, juſt before I arrived, and was then the common ſubject of converſation. The Coſſack, according to the cuſtom of that country, had a *Kamtſchadale* to his friend, who he heard was poſſeſſed of a very fine fox-ſkin, which he greatly deſired, but which the *Kamtſchadale* would by no means part with. The Coſſack invited him to his hut, where he entertained him with vaſt plenty of victuals, and by throwing water upon burning-hot ſtones made the heat of the hut intolerable to his friend the *Kamtſchadale*, 'till at laſt he was obliged to beg for mercy.

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574 This the Coſſack would not grant 'till he had obtained a promiſe
576 of the fine fox-ſkin. It ſhould ſeem, that this entertainment
431 could not be agreeable to the *Kamtſchadale*: however, he ſeemed to be pleaſed with it, and to ſwear that he never thought it poſſible to make ſuch a heat, or that the Coſſacks could entertain their friends with ſo much reſpect; and declared, that though he looked upon his fox-ſkin as an ineſtimable rarity, yet he parted from it with pleaſure on that occaſion, and ſhould always remember the noble entertainment of his friend.

CHAP. XVI.

584 ### *Of their* COURTSHIP, MARRIAGES, *&c.*

WHEN a *Kamtſchadale* reſolves to marry, he looks about for a bride in ſome of the neighbouring villages, ſeldom in his own; and when he finds one to his mind, he diſcovers his inclination to the parents, deſiring that he may have the liberty of ſerving them for ſome time: this permiſſion he eaſily obtains, and, during his ſervice, he ſhews an uncommon zeal in order to ſatisfy them of what he can do. After having thus ſerved, he deſires liberty to ſeize his bride; and if he has happened to pleaſe the parents, his bride, and her relations, this is preſently granted; but, if they diſapprove of it, they give him ſome ſmall reward for his ſervices, and he departs. It ſometimes happens that theſe bridegrooms, without diſcovering any thing of their intention, engage themſelves in ſervice in ſome ſtrange village; and though every one ſuſpects their deſign, yet no notice is taken of it, 'till either he or his friend declares it.

When

24: Lansdell-639 M-2 (1879) 1882 Kamchadal
116, 157, 262, 574, 576

" The Kamchatdales are a people of much amiability and honesty. Their houses are always open to the stranger, whom they never weary of waiting upon, and from whom they soon forget an injury. (1)

1. Their hospitality is carried even to excess. They visit one another, for instance, during a month or six weeks, until the generous host, finding his stock exhausted, gives the hint by serving up a dish called 'tolkootha', a hodge-podge, composed of meat, fish, and vegetables; upon which the guests depart the following day."

000teen days in a storm, and he and all the party, men and dogs, were nearly perishing of hunger, having partaken of nothing but youkola (dried fish) for five days. Having exchanged dogs with another narte,
574I continued on for Pouschin, twenty miles, and
576arrived before noon. The Toion and I had a difference of opinion, which I shall ever regret, as it arose from my ignorance of the proper character of the Kamtchatdales. The poor man had heard of my coming, and had actually provided a good dinner for me, which I did not partake of, in consequence, of his not inviting me; another poor man actually did invite me, and I entered his more humble dwelling. The Toion was much surprised, and more vexed at this slight, which tended to lower him in the opinion of his subjects. The fact proved to be that the Toion is really one of the oldest Kamtchatdales, and was only complying with the ancient custom of the country, which is not to invite a stranger into his dwelling, considering that such stranger has the right not only to take it, but even to eject its owners. I left him with great regret that I could not stay another day to make him amends; I did, however, all I could, with this view.

133 Ganal, forty-five miles from Pouschin, a ro-
132 mantic country, we passed in high glee at the near
361 prospect of finishing my journey. The elevated ranges of mountains which form the Ganal Valley have all flat summits. To the valley succeeds a level